بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE SEALED NECTAR

(THE TREACHERY OF BANU QAINUQA)

04-Nov-2012 (Evening Dars)

THE REACTION IN MAKKAH AFTER BADR
-the kuffaar came to Badr with pride and arrogance and they predicted the end of the battle even before it started
-and the slave master of Bilal brought wine to celebrate
-but they plot and Allah plans and He is the best of planners

Only 14 Muslims died and 70 kuffaar got killed and 70 got captured, so where were the rest?

Their multitude will be put to flight, and they will show their backs. (Al-Qamar 54:45)

Allah said the multitude will put to flight
-so the rest ran away, this is one of the predictions of the Qur'an that came to pass.

WHY DID THE KUFFAAR RUN AWAY FROM THE BATTLE?
-why is it that the kuffaar ran away from the battlefield at the battle of Badr?
-this is because the Prophet (ﷺ) told the Sahabah to kill the leaders of kuffaar
-he asked them to take out the think tanks
-you are commanded by Allah to kill the leaders of kufr
-like Abu Jahl, Utbah, Shayba
-this is because you are commanded by Allah to kill the leaders of kufr

So Allah told you in the Qur'an their multitude will run and give their back
-the prophet was given fear in the hearts of the kuffaar, one month before he attacks

Abu Huraira reported that the Messenger of Allah (ﷺ) said: I have been given superiority over the other prophets in six respects:
(1) I have been given words which are concise but comprehensive in meaning;
(2) I have been helped by terror (in the hearts of enemies):
(3) spoils have been made lawful to me:
(4) the earth has been made for me clean and a place of worship;
(5) I have been sent to all mankind
(6) and the line of prophets is closed with me. [Sahih Muslim, Book 4, Hadith

#1062]

This is because the kuffaar rather commit suicide than face the mujahideen
-even though they have superior weapons

WHAT WAS THE REACTION IN MAKKAH?
-The polytheist having received the news, that their think tanks were killed
-did not believe the messenger at first, they thought he had gone mad
-how can we lose such a war? the Muslims were just 313

Abu Sufyan gave Abu Lahab a full account of the massacre that they sustained
-and told him the Angels were present this caused Abu Lahab to slap Abu Rafi'
-for mentioning that the Angels were present

Umm Fadl got angry when she saw Abu Lahab slapping her Muslim brother
-so she took a piece of metal and crack it on his head
-he suffered fever and died seven days later
-the stench coming from his body was unbearable and the people asked his sons to bury him
-they gave this job to their slaves, this was his end, one of the greatest enemies of the Prophet (ﷺ)

Ibn Ishaq related that the first herald of bad tidings was Al- Haisaman bin 'Abdullah Al- Khuza'i. He narrated to them how their notables were killed. People there did not believe him at first and thought that he had gone mad, but soon the news was confirmed and a state of incredible bewilderment overwhelmed the whole Makkan scene. Abu Sufyan bin Al- Harith gave Abu Lahab a full account of the massacre and the disgraceful rout they sustained, with emphasis on the role that the angels played in bringing about their tragic end. Abu Lahab could not contain himself and gave vent to his feelings of resentment in beating, abusing and slapping Abu Rafi', a Muslim, but reticent on his conversion, for reiterating the role of the angels. Umm Al- Fadl, another Muslim woman, greatly exasperated by Abu Lahab's thoughtless behavior, struck him with a log and cracked his head. Seven days later, he died of an ominous ulcer and was left for three days unburied. His sons, however, for fear of shameful rumours, drove him to a pit and keeping their distance, hurled stones and dust at him. The defeat was a matter of great shame and grief for the Makkans. In almost every house there were silent tears for the dead and the captives. They were burning with humiliation and were thirsting for revenge. Wailing, lamenting and crying however were decreed strictly forbidden lest the Muslims should rejoice at their affliction.

<u>THE REACTION IN MADINA</u>
-the Prophet sent Zaid ibn Haritha to tell Medina the news he sent him on his

she-camel Al Qaswa

Two heralds, 'Abdullah bin Rawahah and Zaid bin Harithah were dispatched to Medina, to convey the glad tidings of victory to the Muslims there.

-When the hypocrites saw this, they spread a rumour that the Prophet was killed
-they concluded why would he be riding the camel if he were alive?

The multi- ethnic and ideological structure of Medina featured different respective reactions. Rumour- mongers amongst the Jews and hypocrites spread news to the effect that the Prophet [pbuh] had been killed, and tried to impress their false assumption on the fact that Zaid bin Harithah was riding Al-Qaswâ', the Prophet [pbuh]'s she- camel. Having reached, the two messengers imparted to the Muslims the happy news of victory, and furnished accurate information about the course of events in order to establish the sense of reassurance deep in the hearts of the anxious, but now, joyous Muslims. They immediately started acclaiming Allâh's Name and entertaining His praise at the top of their voices. Their chiefs went out of the city to wait and receive the Prophet [(ﷺ)] on the road leading to Badr.

So before Zaid could say the news they were spreading the rumour
-but when Zaid told them of the victory of the Muslims, they could not believe it
-how comes the Muslims were few and still won?
-they did not know Allah sent 1,000 Angels to fight alongside

THE CAPTIVES
-there were 70 captives and the Prophet (ﷺ) did not know what to do with them
-so he called a Shurah meeting
-Umar told him that he gives each Muslim his relative to chop off his head
-Abu Bakr told the prophet to charge them ransom

It is not for a Prophet (ﷺ) that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. (Al-Anfal 8:67)

-and the Prophet (ﷺ) went along with the opinion of Abu Bakr
-but this was wrong and Allah revealed the ayah above
-this made both the Prophet and Abu Bakr to cry

The kuffaar that were ransomed came back at Uhud to fight Muslims

-this was why Umar said they should have been killed

Uqbah ibn Aamir (RA) reported that Allah's Messenger ((ﷺ)) said, "If there were to be a Prophet after me then he would be Umar ibn Al-Khattab." [Ahmed 17410]

The kuffaar in Makkah were lamenting because their relatives were dispatched to the hellfire
-however they were told not to cry loud, so that the ego of the Muslims will not be massaged
-so they were crying in secrecy

They decided to take revenge on the Muslims
-so they dispatched a man from Makkah to Medina to kill the Prophet (ﷺ)
-two men Umair ibn Wahab al Jumahi and Safwan ibn Umaira
-sat down to lament on their lost, so they decided to send Umair

When he came to Medina Umar saw him
-he was suspicious of him and so went to the masjid to warn the prophet
-when he entered the masjid he said good morning
-the Prophet replied him that we have a better greeting, which is Assalamu Alaikum

When asked why he came he said he came for his captured son
-but when asked about the sword he was carrying, he said it was nothing

'Umair bin Wahab Al- Jumahi, a terrible polytheist, and an archenemy Safwan bin Omaiyah sat together privately lamenting their loss and remembering their dead and captives. 'Umair expressed a fervent desire to kill the Prophet [(ﷺ)] and release his captured son in Medina, if it was not for the yoke of debts he was under and the large family he had to support. Safwan, also had his good reasons to see the Prophet [(ﷺ)] killed, so he offered to discharge 'Umair's debts and support his family if he went on with his plan. 'Umair agreed and asked Safwan to be reticent on the whole scheme. He left for Medina, having with him a sword to which he applied some kind of lethal poison. 'Umar bin Al-Khattab saw him at the door of the Mosque and understood that he had come with evil intentions. He immediately went into the Mosque and informed the Prophet [(ﷺ)]. He was let in looped by the sling of his sword and in greeting he said "good morning", to which the Prophet [(ﷺ)] replied that Allâh had been Gracious and taught them the greeting of the dwellers of the Paradise: "peace be upon you!" To a question raised by the Prophet [(ﷺ)], about his object, 'Umair said that he had come to see that his captured son was well treated. As for the sword, which the Prophet [(ﷺ)] asked him about; he cursed it and said that it gained them nothing. On exhorting him to tell his real goal, he remained

obdurate and did not divulge the secret meeting with Safwan. Here the Prophet [(ﷺ)] got impatient and he himself revealed to 'Umair his secret mission. 'Umair was taken by surprise, and incredible astonishment seized him, and immediately bore witness to the Messenger ship of Muhammad [(ﷺ)]. He then began to entertain Allâh's praise for having been guided to the 'Straight Path'. The Prophet [(ﷺ)] was pleased and asked his Companions to teach 'Umair the principles of Islam, recite to him the Noble Qur'ân and release his son from captivity. Safwan, meanwhile, was still entertaining false illusions as to the approaching redemption of honour, and burying the memory of Badr into oblivion. He was impatiently waiting 'Umair's news but to his great surprise, he was told that the man had embraced Islam and changed into a devoted believer. 'Umair later came back to Makkah where he started to call people unto Islam and he did actually manage to convert a lot of Makkans into Islam. [Ibn Hisham 1/661-663]

When the Prophet (ﷺ) asked him of his motive he was being evasive
-he lied because he poisoned his sword to kill the Prophet
-but when he lied the Prophet (ﷺ) told him of his real intentions for coming
-when this happened, he took his Shahadah
-so two people embraced Islam when they actually set out to kill the Prophet (ﷺ)

1. Umar ibn al Khattab
2. Umair bin Wahab Al-Jumahi

When the prophet came to Medina, he met three Jewish tribes there
-and he signed a covenant of security with them
-and this means they would not fight, embrace, slander each other
-and they would not impose sanction and embargo on each other
-the Prophet (ﷺ) signed the covenant of security because he was the leader of the Ummah
-he signed with them that if Medina was attacked they would all defend it

The most arrogant of the tribes was Banu Qainuqa
-a man from this tribe passed by two Muslims
-he saw the two men from two tribes as friends, he did not like this

Shas bin Qais, an elderly Jew, a terrible disbeliever and a greatly envious man of the Muslims, passed by a group of Muhammad [(ﷺ)]'s followers of Aws and Khazraj. He perceived a prevalent spirit of reconciliation and an atmosphere of rapport and amity enveloping the whole group; an unusual scene categorically in conflict with the animosity and hatred that characterized their pre- Islam behavior. He, therefore, sent a youth of his to sit among them, remind them of Bu'ath war between them and recite some of their verses which they used to

compose satirizing each other; all of this with the intention of sowing the seeds of discord and disagreement and undermining the new Islamically-orientated inter- tribal relations. The youth did in fact succeed and the two parties at no time recalled the old days and pre- Islam tribal fanaticism sprang to the front to bring about a state of war. The Prophet [(ﷺ)] was reported of this account, and immediately, at the head of some Emigrants, set out to see to the situation. He began to rebuke them but in the manner of the great instructor and the tolerant spirit of the understanding guide: "O, Muslims! Do you still advance pre- Islamic arguments after I have been sent to you (as a Messenger). Remember that it is not rightful for you to turn backward after Allâh has guided you to the Straight Path, delivered you from disbelief and created amity between you." The Muslims readily realized that it was a Satanic whim and a plot hatched by the enemies. They directly embraced each other and went back home quite satisfied and in full obedience to the Messenger of Allâh [(ﷺ)]. [Ibn Hisham 1/555, 556]

Banu Qainuqa earned their living from making weapons
-so without war between Aws and Khazraj they would not make money
-so when he saw the two Muslims together, he did not like it
-so he sent another Jew to go and remind these two Muslims of their pre-Islamic era
-how they used to fight each other and make poetry against each other

When they were reminded of this, they remembered and were about to fight
-the Prophet heard about it and went to the scene
-he told them you wish to go back to Jahiliyya while I am here?
-and he realised what the Jew wanted, to sew the seeds among these Muslims
-so Allah revealed;

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. (Aali Imran 3:103)

They were about to fight the war of Assabiyya, which is nationalism, racism and tribalism
-so Allah said He brought His messenger to remove this from them

When the Jew failed to make the two tribes fight
-he got very disappointed because it is very easy to start tribal wars.

If this Jew had succeeded, the whole of Aws and Khazraj would have fought
-and this would have been very embarrassing while the prophet was present
-and so the prophet when he heard of it, he quickly went to the scene
-and Allah revealed the ayah above
-Remember My favour onto you when you were dushman and I made you brothers
-in another ayah Allah said;

And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise. (Al-Anfal 8:63)

-so this ayah is telling you money cannot buy true love

So this was one of the plots of Banu Qainuqa
-another plot was when Muslim women used to go to their markets
-they used to hit on them making indecent proposals to them

Jews Hitting on Muslim Girls in Palestine:
http://www.youtube.com/watch?v=YCrs2ERn_tw

The Jews, went too far in their transgression, presumptuous behavior and licentious practices. One day a Jewish goldsmith provoked a Muslim woman whose genitals become uncovered when he had tied the edge of the garment to her back. A Muslim man happened to be there and killed the man; the Jews retaliated by killing that Muslim. The man's family called the Muslims for help and war started. [Ibn Hisham 2/47,48]

-one day a Muslim woman went to the market and they pinned her dress
-so when she moved she became naked
-one Muslim man in the market saw this and chopped off the head of the Jew
-the Jews ganged up on this Muslim man and killed him
-the prophet told them you have broken the covenant of security
-and so you are no longer welcomed in Medina

ON THE 15TH OF SHAWAAL
-the Prophet set out with some Muslims with Hamza carrying the flag
-the Jews were 700 and the Muslims were 313, the prophet laid siege on them
-until Abdullah ibn Salul came to broker a peace deal with them
-because he said they were his allies in Jahiliyya

On Saturday, Shawwal 15th, 2 A.H., the Prophet (ﷺ) marched out with his soldiers, Hamzah bin 'Abdul Muttalib, carrying the standard of the Muslims and laid siege to the Jews' forts for 15 days. Allâh cast fear into their hearts,

and they were obliged to defer to the Messenger (ﷺ) judgment on their lives, wealth, women and children; their hands were tied behind their backs. At this point, 'Abdullah bin Ubai bin Salul started his hypocritical role and began to intercede for them persistently on grounds of former alliance between those Jews and His tribe Khazraj. Muhammad (ﷺ) dealt with this man as being a Muslim -- He had faked conversion into Islam for only one month, by that time -- and so he granted him his request; for Islam accepts people at their face value. Banu Qainuqa'handed over all materials, wealth and war equipage to the Prophet [(ﷺ)], who set aside one fifth and distributed the rest to his men. After that they were banished out of all Arabia to Azru'a in Syria where they stayed for a while and soon perished away.

These people were supposed to be killed
-because they uncovered a Muslimah in their markets
-but the hypocrite brokered a deal for them, so they were sent away with one camel to carry
-their homes were given to the Muslims that used to live in the masjid

There are some people of today
-that claim we have a covenant of security with the blood thirsty kuffaar
-who are killing our men and raping our women
-anyone who preaches the covenant of security is a hypocrite

This is not a bed time story
-the purpose of studying the Sealed Nectar is to learn your Deen properly
-to know that the people who preach the covenant of security are munafiqs
-and you need to know this, you need to check yourself properly if you do not know this
-the sealed nectar tells you the covenant of security does not exist
-the Jewish tribe did one act to break their covenant, but the kuffaar of today did so many times.

-so how can you believe in the covenant of security?
-you need to read the Sealed Nectar and learn your Deen properly
-your situation is pitiful, appalling and pathetic

SHAYKH HUMUD AL-UQLA (COVENANT OF SECURITY):
http://www.sunnahonline.com/ilm/contemporary/0017.htm

Concerning Al Aqd Al Amaan: Covenants of Security:
http://theunjustmedia.com/Islamic%20Perspectives/May%2008/Concerning%20Al%20Aqd%20Al%20Amaan%20Covenants%20of%20Security.htm
-the Prophet was asked about the fitnah greater than dajjaal
-he told them wicked scholars

Abu Dhar said, "I was with the Prophet (ﷺ) one day and I heard him saying: "There is something I fear for my Ummah than the Dajjal." It was then that I became afraid, so I said: " Oh Rasool Allah! Which thing is that?" He (ﷺ) said; "Misguided and astray scholars." Recorded in Musnad Imam Ahmad (no.21,334 and no.21,335).

Another Jew Ka'ab ibn Ashraf was an enemy of Islam
-Ka'ab ibn Ashraf was from Banu Nadhir, he was rich, handsome and a poet
-he lived in a fortress and used to make poetry against the Muslims
-he went to Makkah and was asked by Abu Sufyan
-tell us which religion is better, our idol worshipping or Islam
-and he was sincere in his question
-Ka'ab told Abu Sufyan, the paganism that you are practising is better than Islam (audhubillah)
-Allah in response to this revealed;

Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghût and say to the disbelievers that they are better guided as regards the way than the believers (Muslims). (An-Nisa 4:51)

When did the Prophet move against him?
-he made poetry against the Prophet (ﷺ)
-but he pushed the wrong button of the prophet when he said
-I am so handsome all the Muslim, girls in Medina have a crush on me
-this upset the prophet so much and he said 'who can take care of Ka'ab on my behalf'?
-indeed he has harmed Allah and His rasul (ﷺ)

The Prophet gathered his men and asked them who will kill him
-Muhammad ibn Maslama, Abbab ibn Bishir from Aws

Muhammad ibn Maslama asked for permission to speak bad about the prophet
-so that he will win his trust, he went to visit Ka'ab and spoke bad about the prophet
-so they gained his trust

One day they went to see him again and asked to smell his perfume
-he gave them permission
-when they asked for it the 2nd time, they severed his head from his body
-one of the Sahabah got wounded by mistake
-and when they killed Ka'ab they shouted Allahu Akbar
-when the prophet saw them, he said cheerful faces you are
-they replied back may your face be cheerful too

-they brought back the head of Ka'ab with them
-as evidence that they accomplished the job

The Prophet (ﷺ) gathered his men and said: "Who will kill Ka‘b bin Al- Ashraf? He had maligned Allâh, and His Messenger." Thereupon, Muhammad bin Maslamah,‘Abbad bin Bishr, Al- Harith bin Aws, Abu ‘Abs bin Hibr and Salkan bin Salamah, Ka‘b’s foster brother, volunteered to do the job. Muhammad bin Maslamah said: "O Messenger of Allâh, do you wish that I should kill him?" He said: "Yes." He said: "Permit me to talk (to him in the way I deem fit)." He said: "Talk (as you like)." So, Muhammad bin Maslamah came to Ka‘b and talked to him, saying: "This man (i.e. the Prophet (ﷺ) has made up his mind to collect charity (from us) and this has put us to a great hardship." When he heard this, Ka‘b said: "By Allâh you will be put to more trouble by him." Muhammad bin Maslamah answered: "No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan." He said: "What will you mortgage?" Muhammad answered: "What do you want?" The immoral and heartless Jew demanded women and children as articles of security against the debt. Muhammad said: "Should we pledge our women whereas you are the most handsome of the Arabs; and the son of one of us may be abused by saying that he was pledged for two wasq (measurement unit of weight) of dates but we can pledge you (our) weapons." Ka‘b agreed. Salkan bin Salamah, Abu Na’ilah, at another time, went to see Ka‘b for the same purpose and there were more or less the same subjects, only that Abu Na’ilah would bring him some companions. The plan was successful and provided for the presence of both men and weapons. On Rabi‘ Al- Awwal 14th, at night, the year 3 A.H. the people said good bye to the Prophet (ﷺ) and set out in the Name of Allâh to implement the carefully drawn plan. The Prophet (ﷺ) stayed back praying for them and supplicating Allâh to render them success. The men went and called upon him at night. He came down although his wife warned him not to meet them alleging that: "I hear a voice which sounds like the voice of murder." He said: "It is only Muhammad bin Maslamah and my foster brother Abu Na’ilah. When a gentleman is called at night even if he be pierced with a spear, he should respond to the call." Abu Na’ilah said to his companions: "As he comes down, I will extend my hand towards his head to smell and when I hold him fast, you should do your job." So when he came down, they talked together for about an hour. They then invited him to go out and spend a nice time in the moonlight. "Do your job." And they killed him. The group of men came back after fulfilling their mission. One of them Al- Harith bin Aws was wounded by mistake with the swords of his men, and was bleeding badly. When they reached Baqee‘ Al- Gharqad, they shouted, "Allâh is Great". The Prophet (ﷺ) heard them and realized that they had killed the enemy of Allâh. As they saw him, he said: "Cheerful faces are yours." In reply, they said: "And yours O Messenger of Allâh." They handed the head of the tyrant over to him. He entertained Allâh’s praise for their

success. He then applied his saliva to Al- Harith's wound and it healed on the spot. [Ibn Hisham 1/51-57; Sahih Al-Bukhari 1/341, 425, 2/577; Za'd Al-Ma'ad 2/91' and Sunan Abu Da'ud with 'Aun-ul-Ma'bood 2/42,43] On the way out, Abu Na'ilah remarked: "I smell the nicest perfume from you." Ka'b said: "Yes, I have with me a mistress who is the most scented of the women of Arabia." Abu Na'ilah again said: "Allow me to smell (the scent on your head)". He said: "Yes, you may smell." So he caught it and smelt. Then he said: "Allow me to do so (once again)." He then held his head fast and said to his companions:

The rasul (ﷺ) sent Zaid ibn Haritha to lead a campaign
-this happened before Uhud

(It is a great Grace and Protection from Allah), for the taming of the Quraish, (1) (And with all those Allah's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear), (2) So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah). (3) (He) Who has fed them against hunger, and has made them safe from fear. (4) (Quraish 106:1-4)

-so Allah revealed the Surah above

The rasul found out there is a caravan returning from Syria
-and they were looking for another route to evade the Muslims
-so the prophet sent his adopted son to intercept the caravan

The pagans had a meeting to discuss strategies on how to evade the Muslim routes
-but the news escaped them because of one drunk man and this news reached the prophet
-so he sent Zaid to intercept it, they took them by surprise and took the caravan
-it had 100,000 dirham value of silver, the booty was divided

Summer approached and it was high time for the Makkan trade caravans to leave for Syria. The people of Quraish whose lives depended mainly on a mercantile economy consisting of summer caravans to Syria and winter caravans to Abyssinia (Ethiopia), were now at a loss as to what route they would have to follow in order to avoid the backbreaking military strikes that the Muslims successfully inflicted on the polytheists. They held a meeting to discuss the chances of escaping the economic blockade and decided to go along a trade route across Najd to Iraq. Furat bin Haiyan was appointed as a guide for the caravan. Safwan bin Omaiyah led the caravan along the new route. News of the meeting leaked out through Na'im bin Mas'ud Al- Ashja'i under the effect of wine, and it flew fast to Medina by Sulit bin An- Nu'man. The

Prophet (ﷺ) immediately mustered 100 horsemen under the leadership of Zaid bin Harithah Al- Kalbi and dispatched them to intercept and capture the caravan. They caught up with the camels at a place called Al-Qardah. They took the polytheists by surprise and arrested their guide and two other men. Safwan and his guards fled away without showing the least resistance. The caravan was carrying silver and wares whose value amounted to 100 thousand dirhams. The booty was distributed among the Muslim warriors after one- fifth had been set aside for the Prophet [pbuh]. Furat bin Haiyan embraced Islam out of his own sweet free will. [Ibn Hisham 1/50,51; Fiqh As-Seerah p.190; Rahmat-ul-lil'alameen 2/219]

So the prophet sent for this caravan to be intercepted as a compensation
-for the wealth of the Muslims taken by the kuffaar of Makkah

Narrated Ka'b ibn Malik: When the Prophet (ﷺ) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: "War is deception". [Abu Dawud 2629, Tirmidhi 1681, Ahmed 14312]

-so stealing is allowed if it is that of an enemy fighting you

Narrates by Ibn Umar: the Prophet (ﷺ) said: "I was sent by the sword proceeding the judgment day and my livelihood is in the shadow of my spear and humiliation and submission are on those who disobey me" [Musnad Imam Ahmed (vol. 2, p. 50)]

-and lying is also allowed if it is for making up a marriage

If they are successful in their trading they will use the wealth to fight the Muslims
-this is called the darul harb activities